

EXPONENT II



"Am I not a Woman and a Sister?"

Vol. 1, No. 2 October, 1974

The Making of a Missionary

After three years as the wife of the New England Mission President, working with nearly six hundred elders and sisters, and with a missionary son of our own in Austria, I have given some thought to how we, as parents, can help and guide our children to become better missionaries and ambassadors for our Father in Heaven.

First of all, let me say, that a mission is a very special time in the life of a young man or young woman. It is a time of absolute dedication to the Lord's work; it is a very spiritual time; it is a time of change and hard work; it can often be a time of loneliness and frustration; but it can also be a time of great joy and successful leadership.

As a young missionary comes into the field, he is given two challenges:

1. To change the people's lives by bringing them the Restored Gospel of Jesus Christ.
2. To build and strengthen his own testimony by his work, study, and prayer and thus establish a closer association with our Father in Heaven.

To help our young people prepare for this experience and to rise to the challenges above parents might consider some of the following suggestions and ideas.

Parents can begin early to instill the 'missionary spirit' into their children's minds. In fact, they can begin at birth. The first baby gift our son Chris received was a five dollar bill from his grandfather to begin his missionary fund. When Chris was old enough, we helped him fashion a bank from a cardboard box and his missionary fund continued to grow.

Missionaries serving in our areas can be invited into our homes for meals. In this way our families can become acquainted with them, what they do and how they do it. Whole families can support the missionary program. Youngsters enjoy contributing some of their money to buy the paperback copies of the *Book of Mormon* to be placed by the missionaries. Or, if they live in areas where they can actually buy the books, themselves, let them do it and give the copies to the missionaries to place. As children begin school, in the proper circumstances, help them place books with their teachers, neighbors and friends.

Talk about missionary work and missionary goals in Family Home Evenings. At these gatherings, teach the basic principles of the gospel so the young people have a solid understanding and testimony. When rearing children in the Church, teach them that a testimony is a growing experience, that they usually gain testimonies by study, pondering and prayer, that testimonies grow in degrees and constantly and that usually we aren't 'struck by lightning' with sudden testimonies. No matter how knowledgeable we become or how old we get, testimonies can still continue to grow.

Be an example by attending your meetings and magnifying your callings with a cheerful, happy disposition. Speak positively about our Church leaders and the priesthood authority.

Support the children in their Primary, Sunday School, Young Women's and Priesthood functions. Encourage and help them to accomplish their goals. The scouting program can be a valuable asset for young men. As they earn their merit badges, teach them to sew the badges on their bands (ignore Elmer's glue). In this way, the young man learns to handle a needle and thread and when he gets to the mission field, he will be able to sew buttons on his clothes, mend hemlines and repair trouser seams.

Assign your children responsibility around the house: doing dishes, cooking meals, making beds, hanging up clothes, sweeping floors, dusting, shopping, washing, ironing, cleaning bathrooms, emptying wastebaskets, answering the phone and making phone calls. The experience will pay real dividends in the mission field. A happy, clean apartment is essential for a missionary's morale.

Help your children have a sense of humor, to laugh at themselves, at their mistakes. Teach them to learn from these mistakes and not make the same ones over and over again. This characteristic can do wonders in helping a missionary get along with a companion.

Expose your sons and daughters to cultural experiences--art, music, dance, theatre, literature--and cultural differences. Give them an appreciation for other races of people and the customs they endorse. Teach them tolerance and understanding, that we are all children of God and that we can live peacefully under the 'net' of the gospel.

Let your young people experience time away from home, away from you--visiting relatives and close friends, going to camp and youth conferences. Help them to learn independence; but also assure them that you are there if they need you. Too many missionaries coming into the field have never been away from home, never travelled on a bus, train or airplane. The shock of travel makes many a boy homesick.

On birthdays, Christmas or other gift-giving occasions, give your prospective missionaries books of 'their very own'--Church books and others--which they can read and cherish. Each child should have his own set of the standard works.

Love your children and teach them the power of prayer. Pray with your children and pray for your children. Involve our Father in Heaven in their lives.

As your missionary goes into the field, encourage him and help him. One sure way to give your support is to see that he gets a letter from you every week. I was appalled at the number of our missionaries who would go for months without a letter from home, and sometimes not even at Christmas time. Parents, write to your missionaries and do it conscientiously. One suggestion for your letters: don't make your sons homesick by saying "We wish you were home or it would have been good to have had you here on such and such an occasion." Tell them that you miss them, and tell them how proud you are that they have chosen to do the work that Heavenly Father would have them do. Encourage them in their every endeavor.

The Missionary program is an inspired program of the Lord and how blessed we are, as mothers, to be called in these last days to raise and guide choice spirits to be missionaries.

If ever I find that I need a "boost" as a mother, I like to read in the fourth section of the *Doctrine and Covenants* where it says

Now behold, a marvelous work is about to come forth among the children of men. Therefore, O ye that embark in the service of God, see that you serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. Therefore, if ye have desires to serve God ye are called to the work. . .

And, I know you have desire; I have desires for you and for me and it is my prayer the Lord will bless us all in bringing forth missionaries prepared to do His work.

LaRae Clarke
Rexburg, Idaho



Detail of Salt Lake Temple

THE FUTURE OF WOMEN

On July 12, 1974, Belle S. Spafford, General President of the Relief Society, delivered a talk on the history of the women's movement in America to the Lochinvar Club in New York City. Following are a few paragraphs in which she comments on woman's current status and future.

"Withal, there are some things for which women are agitating that merit support. For example, equal pay for equal work; non-discrimination in hiring practices when a male and a female applicant are equally qualified and whose personal circumstances are comparatively equal in meeting job requirements.

Personally, I am not in accord with those who believe that current problems and needs of women may best be answered by adoption of a Constitutional Amendment on Equal Rights. I am of the opinion that major advantages embodied in the proposed Amendment could be achieved through regular channels of state and Federal legislative action without raising questionable results.

I believe, further, that by nature men and women differ physically, biologically and emotionally, and that the greatest good to the individual and society results where these differences are respected in the divisions of labor in the home, as well as in community life.

In a well-ordered home, husband and wife approach their responsibilities as a joint endeavor. Together they safeguard the sanctity of the home. Their personal relationship is characterized by respect and enduring love. They cherish their children. In child rearing, I believe, there is no substitute for a caring mother.

A woman should feel free, however, to go into the market place and into community services on a paid or volunteer basis if she so desires when her home and family circumstances allow her to do so without impairment to her family life.

Women owe it to themselves to develop their full potential as women--to exercise their mental capacities, to enlarge upon their talents, and increase

their skills--in order that they may give to the world the best they have in a manner that will be productive of the most good, regardless of the paths their lives may take.

I am convinced that the home will stand as it has stood during past generations as the cornerstone of a good society and a happy citizenry. While old activity patterns within the home may be modified by the impact of change outside the home, the enduring values which cannot be measured in terms of their monetary worth, their power for good, the need of the human being for them--such values as peace, security, love, understanding--will not be sacrificed on the altar of new philosophies which create spoilage in them and they will fend them off. It is in the home that the lasting values of life are best internalized in the individual. It is this which builds good citizens, and good citizens make good nations."

Belle Spafford
Salt Lake City, Utah



EXPONENT II: why?

We have been asked what we are doing publishing a newspaper for Mormon Women. What purpose is served? What do we hope to accomplish? Of course, there are many reasons for the paper, not the least of which is that it gives us something to think about while doing the dishes. However, for this issue we will isolate three major purposes:

1. To give our sisters a little status.

No one thinks of Mormon women today as exploited slaves but few people realize what extraordinary people they are. Is there another group that can touch them for service to others, efficiency, devotion, imagination, intelligence, education, beauty? Yet modest and supportive by long training, they limit their aspirations. Experienced teachers, speakers, and executives, our women could rise like cream in community organizations, yet they often hide their talents under bushels. *Exponent II* wants to shed light on the achievements of the sisters. Our readers are urged to share the triumphs of others, if not their own, as inspiration to all.

2. To disseminate useful information.

We encourage our sisters to submit articles on subjects relating to or of particular interest to Mormon women. Two to six typewritten pages, double spaced, will do very well. Share your special expertise, or those long thoughts that finally solved your problem. Seeing your name in print is good for the soul.

3. To keep in touch.

Exponent II aims to be entertaining and friendly, like a long letter from a dear friend. That some people need this friend is evident from the letters we receive. Let us hear from you.

Claudia L. Bushman

Dallin H. Oaks, President of Brigham Young University, delivered the following statement on the education of women earlier this year.

... About half of our BYU students are women. In my conversations with these women students and with faculty, administrative, and staff women I have detected some uneasiness and confusion about where we stand on education for women, especially vocationally oriented education. A great deal is being said in our society today about the role of women. Since some of these statements are quite contradictory to what we have been taught by the leaders of our Church, some uneasiness is understandable. Women's Week is an appropriate time to clarify these misunderstandings and to stress our aspirations for the education of women.

Our young women properly aspire to and prepare themselves for the experiences and blessings of motherhood, which is their highest calling and opportunity for service. As you are aware, the leaders of our Church have consistently taught that "mothers who have young children in the home should devote their primary energies to the companionship and training of their children and the care of their families, and should not seek employment outside the home unless there is no other way that the family's basic needs can be provided." (Letter of the First Presidency to Commissioner Neal A. Maxwell and President Dallin H. Oaks, May 14, 1973)

Our young women's primary orientation toward motherhood is not inconsistent with their diligent pursuit of an education, even their efforts in courses of study that are vocationally related. According to current life expectancies, a 20-year old woman can look forward to more than 50 additional years of life. Not all of that time will be spent in bearing children and raising families. In fact, from one-third to one-half of a young woman's remaining years of life will be spent in activities preceding marriage and the rearing of children, or following the time when children have left the home. A young woman's education should prepare her for more than the responsibilities of motherhood. It should prepare her for the entire period of her life.

Many of our young women will need to earn a living for themselves because they do not marry, because they do not marry until after some years of employment, or because they have been widowed or through other circumstances have been compelled to assume the

responsibilities of the family breadwinner. A mother who must earn a living for the family in addition to performing the duties of motherhood probably has as great a need for education as any person in the world.

There are other reasons why it is important for our young women to receive a proper education. Education is more than vocational. Education should improve our minds, strengthen our bodies, heighten our cultural awareness, and increase our spirituality. It should prepare us for greater service to the human family. Such an education will improve a woman's ability to function as an informed and effective teacher of her sons and daughters, and as a worthy and wise counselor and companion to her husband. Some have observed that the mother's vital teaching responsibility makes it even more important to have educated mothers than to have educated fathers. "When you teach a boy, you are just teaching another individual," President Harold B. Lee declared, "but when you teach a woman or a girl, you are teaching a whole family." (Address in Relief Society General Conference, October, 1964)

One of the most important purposes of a university education is to prepare men and women to be responsible and intelligent leaders and participants in the life of their families, their Church and their communities. That kind of education is needed by young men and young women alike. In short, we make no distinction between young men and young women in our conviction about the importance of an education and in our commitment to providing that education.

Dallin H. Oaks



Cooperative Child Care

In September of 1972 four of my five children had reached school age. The fifth, a two year old boy named Tristan, faced for the first time the prospect of being without sibling company during school hours. I knew he was young enough not to need much peer companionship, but I was concerned that he be exposed to the give and take of group activity. So with mixed feelings I attended a meeting organized by a friend to start a cooperative play group.

About a dozen parents with children of Tristan's age met to discuss the pros and cons of working together to get a play group started. Each individual's reasons for wanting her child in a play group were personal, but the emotional and intellectual development of the children concerned everyone.

Out of the initial meeting developed two groups --one met three days a week and the other two. I decided on the two day group. Each session met for two hours from nine to eleven in the morning. My group consisted of four children with three mothers and one father rotating the teaching.

Perhaps the largest problem that cooperative play groups face is finding a facility in which to operate. Using a private home or homes can end in disaster for either the house or the program. A group of two and three year olds can be very hard on the types of materials with which most people's houses are built and furnished. It is also an unusual house that has enough space to allow for uninhibited active play. Our group was very fortunate in obtaining the use of part of the local Boys' Club during its inactive morning hours.

In exchange for a twenty five dollar membership fee per child to the Boys' Club we have the use of two rooms on a regular basis and the gym when we schedule it in advance. One room is used for quiet play and didactic materials and the other for large muscle play and wheeled toys. Ball games and hockey are played in the gym or out of doors. The facility has no developed outdoor play space or playground equipment so, in good weather we take field trips to local parks and playgrounds. Currently the Boys' Club is constructing a swimming pool which will be available for our use in the coming year.

Each family contributed ten dollars for consumable supplies. A search of attics and basements and a sharp eye on trash day produced the necessary tables, chairs, dress-ups, cabinets, etc. Wheeled toys and games are brought in on a regular basis by the children for group use so they can benefit from having to share their "hot wheels."

The first year our approach emphasized cognitive, social, and emotional development and allowed a free choice of materials and activities by the children. The structure of the curriculum resided in the materials and the teacher's individual contact with each child. This approach was chosen partly because of the age of the children and partly because the low child to teacher ratio allowed for a lot of individual attention.

The second year our group was enlarged to include seven children. We increased our schedule to three mornings a week and two mothers taught each morning. A program approach not too different from the first year was used with a heavier emphasis on cognitive development. The daily curriculum was centered on activities planned by the teachers but not imposed on the children if they didn't respond. Our hope was to provide a curriculum that offered the children a wide range of experiences.

In the coming year, the group will include ten children. There will be three mothers teaching each morning and we will again meet three mornings a week. Our curriculum approach will be similar to last year's with the emphasis on cognitive development of the children who are now nearing the age when they will enter elementary school.

Tristan and I have both benefitted from our play group experience. I consider the program a success on a day-to-day basis as I feel pride in my involvement with the children (and very importantly my child) as they play and learn together. I could say that it would be just as easy to keep Tristan home and work with him there. However, we would both lose the experience gained from working and learning in a social environment. I feel it is worth the initiative required to organize and conduct a play group tailored to the needs of the individuals involved.

Bonnie Horne

TEMPLE IN THE EAST

Shortly after our arrival in Boston, we heard that work would soon begin on the Temples in Ogden and Provo. I was chagrined, realizing how far we were from a temple and how few our visits there would have to be. Why two more temples in an area where there were already so many? It seemed unfair. I better understood the reasoning after a trip to Salt Lake where we attended a very crowded session.

It was with great joy, though, that the Saints here received word a short time later that ground had been purchased in Washington D.C. and that a temple was soon to be built. The bishop of our married student ward called us together to ask that we learn the true meaning of sacrifice in order to make some contributions to this cause. He asked that we donate 5% of our income to the Washington Temple. I'll never forget the look on one naive new convert's face as he raised his hand and asked if this was in addition to the 10% he had already been asked to pay as tithing. A chuckle rippled through our ranks. Most of us were willing; we only regretted that we wouldn't be in the East when it was completed. But, alas, it's 1974, the Temple is finished, and here many of us are! The excitement of being able to see the fruits of our sacrifice is very much in evidence among the Saints back here.

In the fall New Englanders head north to see the beautiful foliage. This autumn we're going South in great hordes to see our Temple. The Labor Day weekend found most local congregations depleted. The temple was open for a special preview to members only, and many had traveled there.

Some groups have been planning for months to tour the Temple before the dedication. The Manchester, New Hampshire Stake carried off their lengthy preparations at the end of August when they took 246 young people to Washington for a youth conference. They boarded six busses and traveled in tandem to Maryland where they stayed in the homes of members overnight. The morning they arrived at the Temple they were fasting, and their Stake President met them there to give them instructions concerning the purpose of the Temple.

They were deeply inspired by what they saw--the exquisite Bride's Room, the sealing rooms, and the Celestial Room. But the climax came when they entered the Solemn Assembly Room which won't be accessible to members after the dedication in November. They held a testimony meeting in the park below the Temple after the tour.

The leaders were touched by the spirit of the young people on this trip. All the common problems that come with taking 246 kids away for three days were profoundly absent. They came desiring to understand and be enlightened and they succeeded. Bishops in the Manchester Stake have noticed a remarkable change in the attitudes of many of the youth who were on the trip.

The completion of the Temple in Washington D.C. is possibly the greatest event for Saints East of the Mississippi since the Gospel was restored here over 140 years ago.

Connie Cannon

Neither is the man without the woman

Accounts of the creation found in ancient and modern scripture record that Adam was the first to inhabit the garden of Eden. I think Adam was allowed this time prior to the creation of Eve to gain a sorely needed advantage. Adam needed extra education and training in order to be equal to Eve in their life together, let alone to assume his role as her ruler. The Lord God spoke to Eve and said "...thy desire shall be to thy husband, and he shall rule over thee." (Genesis 3:16 & Moses 4:22 PGP) This commandment is repeated in substance in our sacred temple endowment. From my own experience I see the wisdom in affording Adam a little more schooling in preparation for his awesome responsibility with Eve of becoming joint heirs with Christ in all that their Father in Heaven has.

Evidence supports the idea that Adam and all other men need extra help. Adam hearkened unto the voice of Eve instead of obeying the Lord God while in the Garden. He did so even after his time of personal communication and experience with God. Adam was easily influenced by Eve, the mother of all living. His descendants continue to be influenced by Eve's daughters in that special relationship between wives and husbands to the present time. Wives and sisters must take stock of their position and prayerfully seek the help of their Father in Heaven as they exert such significant pressure upon the destiny of their husbands, families and the Kingdom of God.

The priesthood brethren often fall short of the sisters in accomplishing the work of the kingdom. "Let the Relief Society do it and we'll get the job done right!" is a common statement. This suggestion is born in the realities of experience. With rare exception the effort of the sisters is more dependable and usually more successful. The success of the brethren in their own assignments is dependent upon the strong support of the sisters. The brethren require and should earnestly pray for the continuance of quality help from the sisters in fulfilling their role in the kingdom. The influence of the sisters is a powerful force and although often indirectly exerted it is always apparent. The importance of a woman properly fulfilling her role as "help meet" to her husband in the gospel plan of salvation cannot be overemphasized.

A husband who is living the gospel is earnestly striving to lead out in his priesthood responsibilities and be the head of his household. In that regard it is important to consider a couple of things in a realistic and serious way.

1. The calling of the Lord for each righteous woman is no less than Deity in her ultimate exalted immortal state.

That we have a Universal Mother in Heaven whose role with the Father was the begetting, birth and care of our spirits is clearly set out in Messages From the First Presidency, Vol. IV, pp 205 & 203.

Man, as a spirit, was begotten and born of heavenly parents and reared to maturity in the eternal mansions of the Father; prior to coming upon the earth in a temporal body to undergo an experience in mortality. . . . All men and women are in the similitude of the Universal Father and Mother, and are literally the sons and daughters of Deity. (emphasis added)

Every righteous wife and mother who receives the saving ordinances and obeys the commandments of the Lord is to be a God in her own right. In D&C 132:16-21, after discussing the fulfillment of the law of celestial marriage and other essentials of attaining Godhood, the scripture states "Then shall they [husband and wife] be gods because they have no end; . . ." (emph. sis added)

Any husband who aspires to the highest degree of the celestial kingdom must recognize and treat his wife and the other sisters of the Church as potential goddesses.

2. As a bearer of the priesthood how shall I rule? How shall I treat a wife with such potential? The Lord has stated "Therefore shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh." (Genesis 2:24; Abraham 5:18 and Moses 3:24 PGP)

From the moment of marriage the most important person in the world should be his or her spouse and the two should be "one" in the righteous compromise of temporal objectives and in precise obedience to all the commandments of the Lord.

The Lord noted that it was not good for man to be alone; the same is true for woman. Although the scriptures make no specific definition of the term "help meet" it seems to mean "help mate" defined as "a companion and helper; wife or husband." I propose that in ruling his household the Lord intends the husband and priesthood bearer to be a "Help meet" to his wife also. Although their primary roles are mutually exclusive in some respects a husband and wife are engaged in a joint venture and must strive in patience, kindness, love and devotion to help and sustain one another. A husband or a wife cannot achieve ultimate exaltation if either functions as a despot. The Lord provides excellent examples of how to exercise authority.

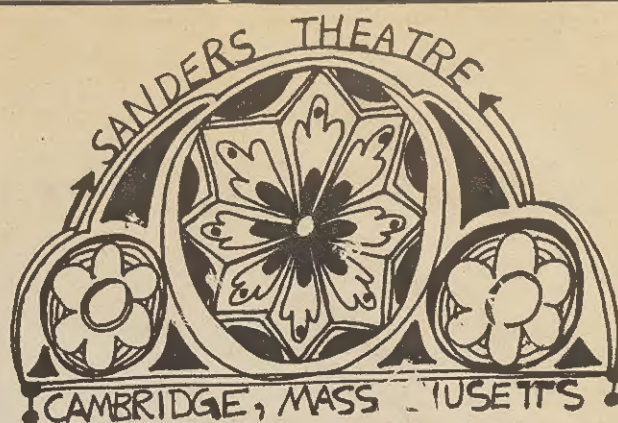
When others ministered to the Lord's needs by washing, anointing, providing him food and warmth etc. they appear to have done so out of love, respect for and recognition of Him. We should so live that those we love could feel that love and respect for us.

The Lord taught his apostles how to exercise authority.

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life as a ransom for many. (Matt. 23:11, 12 and Mark 10: 43 & 44)

No dissertation on exercise of authority would be complete without referring to D&C 121:34-46. If we undertake to exercise dominion or compulsion in any degree of unrighteousness the sanction of heaven is immediately withdrawn and we are likely to be instrumental in our own damnation. Authority should be exercised

. . . by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; By kindness, and pure knowledge which shall greatly enlarge the soul with-



out hypocrisy, and without guile--Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;.

The Lord never lost the dignity of his presence, his sense of values, or his terrible capacity to clear the temple, but his pre-eminent example was patience, justice, long-suffering, gentleness, and love. He did not need to be a despot in his authority and all should look to His example and follow it.

Two more points should be made concerning the God appointed role of the Mothers in Zion.

1. Contrary to what some unfamiliar with Church doctrine believe, Mormon women are not subjugated as lesser beings to Mormon men but are co-equal in the fulfillment of the Father's divine plan. All Mormons are expected to fulfill their primary roles in this plan but the gospel plan by its nature does not demean or limit anyone. We are all expected by God to obtain knowledge, intelligence, skills, health, beauty, charm, talent, etc., to broaden the scope of our participation and contribution on earth and beyond the veil of mortal life. (D&C 130:18&19)

2. With regard to celestial marriage and ultimate exaltation, unmarried persons should take note (and if their unmarried status is not unrighteously self imposed) should take comfort in the instruction of the prophets as follows:

Before each person is resurrected the question of exaltation will have been settled, and if a person is worthy, not having been married for eternity while on the earth, the opportunity for this blessing will come in the spirit world. The necessary ordinances will be performed on the earth in a temple. Much of this ordinance work will be performed during the millennium. (Brigham Young, JD 14:97)

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You young women advancing in years who have not yet accepted a proposal of marriage, if you make yourselves worthy and ready to go to the house of the Lord and have faith in this sacred principle, even though the privilege of marriage does not come to you now, the Lord will reward you in due time and no blessing will be denied you. You are not under obligation to accept a proposal from someone unworthy of you for fear you will fail in your blessings. Likewise you young men who may lose your lives in a terrible conflict before you have had an opportunity for marriage, the Lord knows the intents of your hearts and in his own time will reward you with opportunities made possible through temple ordinances instituted in the Church for that purpose. (Elder Harold B. Lee, Youth and the Church, pp 132)

Morgan Lewis
Walpole, Mass.

. . . I believe in the same pay for the same good work. Don't you? In future let woman do whatever she can do; let men place no more impediments in the way; above all things let's have fair play--let simple justice be done, say I. Let us hear no more of 'woman's sphere' either from our wise (?) legislators beneath the State House dome, or from our clergymen in their pulpits. I am tired, year after year, of hearing such twaddle about sturdy oaks and clinging vines and man's chivalric protection of woman. Let woman find out her own limitations, and if, as is so confidently asserted, nature has defined her sphere, she will be guided accordingly; but in heaven's name give her a chance! Let the professions be open to her; let fifty years of college education be hers, and then we shall see what we shall see. Then, and not until then, shall we be able to say what woman can and what she cannot do, and coming generations will know and be able to define more clearly what is 'woman's sphere' than these benighted men who now try to do it.

Louisa May Alcott from a letter quoted in Maria S. Porter, "Recollections of Louisa May Alcott, John Greenleaf Whittier, Robert Browning," The New England Magazine, 1893



Detail of Brigham City, Utah
Tabernacle

The Sisters Speak

The editors of EXPONENT II have been delighted at the response to our first issue. Clearly there is a widespread wish to share--both to tell others about ourselves, and to hear what our sisters have to say. Our goal is to facilitate that sharing. To make it easier we will print a question in each issue. Any interested woman may respond and we will print as many responses as we can in the next issue. All are welcome to write and send suggestions for questions too.

One question that our Cambridge group discusses at least once a year is HOW DO YOU DO IT?

We know that most Latter-day Saint women are very busy. Because the gospel teaches us to improve ourselves in every way, and to magnify every talent, we often find ourselves with commitments to our families, Church, communities, jobs, hobbies, gardens, as well as to activities to make ourselves healthier, better-educated, or better-trained. As one such busy Mormon woman, how do you do it all? How do you accomplish what you want? How have you established priorities? What has helped you most to cope with your life's many demands?

Share your problems and successes with us on half a page, typed. Send your letters in care of Exponent II to

Judith Dushku



Husbands of Editors Speak Out

Behind each editorial board member of *Exponent II* is a husband who supports her. Support ranges from legal work to picking up popsicle sticks.

Connie Cannon's husband, Jim, an attorney in Boston, drew up the corporation papers for Mormon Sisters, Inc. and prepared forms for the corporation's non-profit status. "It's a good outlet for Connie, and I encourage her working on the paper," he said.

Stephanie Goodson's husband, Gary, a patent attorney in Lexington, specializing in reproductive systems, did research on printing methods and costs for the paper. He distributed *Exponent II* at his office to show off the women's efforts.

Richard Bushman, husband of editor Claudia, serves as a sounding board. "But she really solves all her problems herself. Her involvement postpones work on her dissertation, but she fits the paper into her household routine. I think the paper is going to be very useful to many readers, as well as to those producing it." He is a professor of American colonial history at Boston University.

"I didn't want the paper to be male-tainted," remarked Rowland Cannon, husband of Heather. So, Rowland, doctoral candidate at MIT, took over some household duties freeing Heather to work on the paper.

A math teacher in the Boston public school system, Phil Dushku, Judy's husband, said he helped keep his wife awake so she could work on the paper. "There are many talented women, and it is too bad the paper wasn't started a long time ago."

"Gail reads my writing to see if it is comprehensible, but he doesn't really read women's literature," reported Laurel Ulrich concerning her husband's activity with the paper. "He supports me and thinks it's fine that I'm involved." Gail is an assistant professor of chemical engineering at the University of New Hampshire.

Bryan Kohler, an associate professor of chemistry at Harvard, lets the women use his office typewriters from 6 to 11 p.m. He and Susan distributed 2,000 copies of *Exponent II* during their Utah vacation which coincided with publication of the paper. "I'm delighted with the project. I think it's fantastic," he said.

Carrel's husband, Garret Sheldon, worked on layout for Church manuals while on his mission, and he contributes his experience on that phase of the paper. He is a computer programmer at MIT, and the women key-punch the subscription list on the machines there. "Carrel is very much happier and likes the associations since she has worked on the paper, so it is worth the investment in my time," observed Garret.



Photo by Dianna Brammer

First row left to right: Carrel Sheldon, Claudia Bushman, Maryann MacMurray, Judy Dushku, Heather Cannon, standing. Second row: Stephanie Goodson, Carolyn Peters, standing; Joyce Campbell, Bonnie Horne, standing; Susan Kohler.

A landscape architect, Garr Campbell, advises Joyce on lay-out and the selection of lettertypes. "I think the paper is a very good outlet for women who want to express themselves," he said.

Another architect, Gerald Horne, Bonnie's husband, commented, "I haven't harassed her. I am not going to impede her upward flight."

"I was really excited to be involved in the sense Maryann was," commented Val MacMurray, assistant pro-

fessor of sociology and clinical psychiatry at Tufts. "Our home was transformed into a print shop for five days. When I came home, I picked up popsicle sticks, fixed dinner for a few extra kids and read proofs while the women intently fitted the stories to the pages." The MacMurrays moved to Calgary, Canada, in August.

Stephanie Goodson

NOTES ON THE SELF-CONCEPT

Assume you are in a preschool, looking at a self-picture drawn by a four year-old girl. "Read" the portrait. Does she look happy? Big? Pretty? What details are included? Action? Good feelings?

Why do we associate the picture with the child's self-concept? Why can we say, this child. . . and then go on to describe the child's feelings about herself? Professor Kaoru Yamamoto at Penn. State University suggests that whatever a child draws must reflect that child's world, a view from inside. So a picture by Kris really should be signed "from inside Kris, with love."

How does a child build this personal world? Each person collects data about himself or herself--impressions, interpretations, positive and negative reactions--much like pictures in a museum. Dr. Yamamoto suggests that there are two types of collections: The objective public identity--pictures other persons assemble found in credit bureaus and school files; and the subjective identity--pictures persons use in building their own private museums. Most of us have built a detailed self-evaluation, a very subjective interpretation through chance remarks, of places visited, and reactions of others to things we have done, own and are.

The one common element is that we are involved as the doer, owner, or the person responsible. We are in every picture tucked away into our self-concept, as is the child in the picture she draws.

Now our self-picture may be not at all representative of what we really are. But we tend to behave according to it anyway. If a child thinks of herself as an "ugly, dumb kid," she will behave as though she is an "ugly, dumb kid," whatever her true nature may be.

Dr. Yamamoto suggests that the self-concept can be likened to a map whereas the true person, the whole being or self can be likened to the territory represented by the map. A MAP IS NOT THE TERRITORY. A territory has far more to it than any map suggests: actual mountains, gorges, rushing rivers and streams of great beauty and vitality. The real self is also bigger, deeper, more complicated and vital than the self-concept. That is why miracles can occur; why "faith may move mountains;" why people at times far exceed what they and others expect of them. Most of the time we underestimate our real selves.

Pretend to follow a road atlas to Concord, New Hampshire. The map says we first come to Low Corners, then Concord. So we drive and drive, no Low Corners, but there is Concord. Why? To protect a copyright, map makers sometimes put in a "fake" city; if reproduced illegally, the "Low Corners" proves the map has been copied. All of us tolerate such errors of inconvenience on maps, and we also tolerate distorted self-concepts or pictures of ourselves. We sometimes say, "That's me" no matter how badly that conception underestimates us.

In fact, we sometimes think the purpose of our lives is to preserve, to maintain our self-concept. Some neurotics try heroically to keep the picture intact no matter how bad it is. Yet the self-concept should be the last thing we want to preserve or maintain. Unlike map makers, we want to revise our self-concept--to improve it by discovering the real areas of self-strength and goodness.

We must accept, for the time being, the best we can do today, even if that best is failure. We must be able to accept some failures without losing a basic faith in the real self, to say "Let the chips fall where they may," "That's the way the cookie crumbles," "So I muffed something," or "I wasn't so effective; maybe next time."

Often parents will not revise the pictures they have of a particular child. They would rather keep the picture and toss out the child. However good parents have a basic faith or trust in their children as they are. Good parents allow their children, as well as themselves, to try and to fail without losing that faith. There are many ways parents convey to children a basic sense of faith, through the big and small things they do and say. But however we do it, success in conveying that faith (or trust) is crucial to the child's later life.

D. W. MacKinnon (1962) in his studies of architects and other creative people says "what appears to have characterized the parents of future creative architects was an extraordinary respect for the child and confidence in his ability to do what was appropriate. They did not hesitate to grant him rather unusual freedom to explore his universe and to make decisions for himself--and this early as well as late."

Burton L. White (1972) suggests that the A or good mothers have this same respect for their children. In his research, he found that these A mothers do not fall into a "status" category--they don't necessarily have a college education or wealth.

An A mother really attends to her child, and reinforces whatever the child's current interest is. When her child, crawling or walking, brings something for the mother to see, she reacts! Because she has an interest in the child she responds spontaneously--with the direct eye contact, with the verbal response that not only adds excitement to the subject at hand, but expands the child's thinking about it. When responded to with so much consistency and interest the child becomes a natural explorer of his environment. White's research shows that 85% of the time, exchanges are child-initiated. Dr. White suggests that intrinsic curiosity is bounteous in children under one year old; that the A mother is able to guard, feed, and nourish that curiosity.

Thus, with A mothers, the natural curiosity of the child is reinforced and the child is given the picture that what she likes, and finds, and shares, is interesting and good. The child comes to feel that she can ask questions and come up with ideas that really matter. Thus armed with basic faith in self, children of A mothers, according to White's findings, will succeed in every way later on in life.

If we do not respond well to our children, the evidence suggests that their basic faith in themselves will not develop. They will be unable to risk failure and success. Without successes and failures, children and then adults will never discover their real or potential selves. Their self-concept will be nurtured small, unnecessarily stunted. Our self-concepts are not sacred; basic faith in self--yes, self-esteem or respect--yes. But self-concepts are a "dime a dozen" to be changed, revised time and again as we ever discover new facets of natural potential.

We, as members of the Church of Jesus Christ of Latter Day Saints, should be able to change and revise our self-concepts and help our children to do the same. We believe we are children of God, with His potential. Furthermore, we are blessed with the Holy Spirit everytime we edge forward in our progress toward perfection. What more could we ask than that.

June Hamblin
University of Arizona
Tucson, Arizona

A DAIRY QUEEN

The matriarch of a thousand acre dairy farm in Ft. Plain, N.Y. is Mabel Logan, the mother of ten children and grandmother of eleven. Tall, broad, buxom and blond, Mabel is the prototype of the great earth mother. She radiates warmth and good nature.

Thirteen years ago, Sister Logan, a member of the Gloversville Branch of the Albany New York Stake, joined the church and moved to Ft. Plain, where there was limestone soil, and lots of room to expand. Now she, her husband Tom and three of their sons manage this huge dairy farm. They rent another 300 to 500 acres nearby. They milk 150 cows and have another 150 replacements growing up. The two other sons bought a neighboring farm just up the road. They share work and machinery, reciprocally. The men do all the veterinary work saving thousands of dollars a year.

This spring the Logans put about eighty acres into a massive truck garden. They plan to supply fresh produce to the community, instead of the "wilted garbage" available at the super markets. Mabel and fourteen members of her family and several friends spent seven hours just cutting the potatoes to plant.

Mabel's children range in age from thirteen to thirty years. The first five, all boys, were delivered by a male obstetrician on the far side of town. On the farm, time is of great importance and when a new female gynecologist moved in just a couple of minutes away, Mabel decided to give her a try. Dr. Martha delivered Mabel's next five children, all girls. Mabel always worked in the fields or on the tractors right up to the minute she went to the hospital. Her husband Tom would let her out at the maternity home and she would send him home to the cows who needed him.

The five Logan boys are all 6'4" and over. Two are 6'11". All are adept at farming and sports. The oldest son Tom was guaranteed a scholarship in football but left school to come home and farm. Arthur enjoyed basketball but gave up school sports to help ma and pa. Leonard won a trip to Europe for his FFA dairy records but refused to go because it was haying season. Jim, the bachelor son, enjoys fast cars and horticulture both outside and in. Ed, the fifth son, likes to race stock cars with his brother Art. Both boys have won many trophies and monies at drag races in the East.

Arthur's wife Linda, wins awards too. The whole family enjoys snowmobiling and most of the winter it is the only possible way to reach the livestock and care for them. Mabel and Tom don't ever want to be alone. As the children marry, they are given

lots of incentive to settle at home.

The Logan girls take no back seat to anybody. All are blond, beautiful, and 5'11" or more. When Valerie, the eldest, married, she brought her husband home to the land her parents gave them. She now has a year old son, but comes home whenever needed to milk cows, shovel manure or drive a tractor. The second daughter, Pamela, left school after her eleventh year and finished her high school education by correspondence, so she and her fiance could build their own eight room log cabin. She and husband George come home to help when possible. Beautiful Kolleen is 6'2" and stands tall. She has just graduated from high school and will enter college this fall, having won three scholarships and a gold watch for being the Best All Around Senior Athlete, 1974. She will study horse husbandry. She bought her own mare several years ago and has just raised a stallion, one-half Arabian. Her father pointed out to her that horses were not allowed with the cows and gave her a book showing how to construct a barn. She was told it was her horse and she would have to do the building, though she got plenty of advice from her dad. She built a steel barn, 12' x 12', and won several FFA awards for it. Kolleen has bought several registered heifers to show at local fairs. Her brother Tom, will milk these animals while she is away and re-breed them for her. She also raises "Guiding Eyes for the Blind" dogs.

Daughters Suzette and Roxanne are still in junior high. Sue plans to train as a nurse until she is twenty one and able to go on a mission for the Church. Roxanne is undecided about her future but it should be lively.

Mabel also has four teenage foster children living with her, two retarded.

Mabel loves to sew for her family, especially for her daughters who are so tall. For the recent Gold and Green Ball she made five long gowns in one week.

For many years Mabel has been a nurse's aide, caring for elderly people both in their homes and in nursing homes. "Old people love me," she says, "because showing them love and fun makes them forget their old age. This is a gift my Heavenly Father has given me." When her last patient died, Mabel began to stay at home and care for her brood of grandchildren so their mothers could go to work, some on the farm and some in the village. "Now I'm in a dither," she said, "as to who needs me more, the children or the old folks."

She also has a green thumb and a house and yard full of flowers.

Active in town affairs, Mabel is a beautiful example of the principle that the more you have to do the more you are able to do. She helped establish a youth center in Ft. Plain where she was director, chaperone and friend. While she was nursing in the village, she saw the kids hanging around the streets and felt sorry they had nothing but the wrong things to do.

As President of the Gloversville APYWMA, she gathers up neighboring young people and takes them to Church with her. At one time she was traveling 102 miles round trip. One night they just kept coming out of the home where she collects the young people and she ended up with twenty-three in her three seated station wagon. By the next week she had engaged a non-member parent, willing to assist because he had never seen his teen ager so anxious to go to church before.

Mabel is most concerned that her neighbors and friends don't take offense at her sending the missionaries to their homes. The happiness she has received and the blessings innumerable, make her want to share this Gospel of Jesus Christ with others, that they might live in harmony with our Heavenly Father.

In 1967 the Johnstown N.Y. Leader-Herald named her Mother of the Year. It is doubtful that the editors will ever find another who surpasses the heroic achievements of Mabel Logan.

Claudia Bushman



OUR WOMAN IN WASHINGTON

Marjory Forsgren Hart, Arlington, Va., put together a career when her marriage was falling apart and has advanced to the top position in her field.

Mrs. Hart is the Federal Women's Program Coordinator for the United States Department of Agriculture and is heading the first Federal Women's Week for employees of the twenty seven agencies in the USDA this October. The week's conferences will include speakers, films, workshops and displays.

As coordinator for the USDA, Mrs. Hart is a full-time liason between management and women employees. "My job is to help equal employment opportunity for women and to make recommendations for opportunities in management. We work to move women out from the dead-end secretarial slot and to better themselves. The work is both frustrating and challenging," she said.

Mrs. Hart just completed a year's service as area Governor of Area 19, Toastmasters International, the first woman to hold the office in District 36, which includes the Washington, D.C. metropolitan area.

"My experience in Toastmasters has helped in my calling as Stake Special Interest leader in the Oakton, Va., Stake and in my new government position. My Church experience in music and drama, as teacher and stake missionary has been helpful in my civic activities also."

The Special Interest groups in the region are planning week-end activities for other Special Interest members who are touring the Washington Temple. Groups may contact Mrs. Hart for details.

Mrs. Hart returned to school in 1961 on a part-time basis at Utah State University and a year later joined the USDA as a program clerk in the Franklin County, Idaho, Agricultural Stabilization and Conservation Service Office. She returned to college full-time at USU in 1967 at the same time two of her five children were attending. "It got to be a bit expensive, but I had the desire and was determined to finish. I am the only one in my family who has graduated, but my younger sister just finished, so I must have had some influence there."

Mrs. Hart received a bachelor of science degree in office administration in 1968 and transferred to Washington D.C. to work for the ASCS. She became a staff assistant and was reassigned as a personnel management specialist later. She has also served part-time as the Agency Federal Women's Program Coordinator since September 1972. Her present appointment became effective in February, 1974.

"I think I have been able to rise rapidly up the ladder because my record shows I returned to school and because I came to Washington when there was a push to give women an opportunity for equal employment," she remarked.

Stephanie Goodson

Sisters in Uniform

When the Pease Air Force Base "Airman of the Month" turned out to be a Mormon woman, hardly anybody in Portsmouth Ward was surprised. In this New Hampshire congregation, people are used to the idea of sisters in uniform.

No one was prouder of Airman 1C Cynthia Douglas than Airman 1C Paul Douglas, who joined the Air Force just six months before his wife. As a married recruit, Cindy is somewhat unusual.

More typical is Jani Manchester, a young airman from Richmond, Michigan. "I wanted to no away from home, but I didn't want to go to college, so my high school counselor suggested I talk to the recruiter." Jani is glad she did. While stationed at Pease, she heard about the Church and met her husband. Jani and Steve were both baptized in Portsmouth Ward and were married in July.

Beverly Hurst, a counselor in the ward Relief Society, also joined the service after high school. She spent three years in the Women's Army Corps. Now a civilian and the mother of three, she is going back to school on the G.I. Bill.

Cindy, Jani, and Beverly are agreed on the benefits of a military career. Adventure, equality, and education are high on their list.

"Where else could a girl be on her own at eighteen?" says Jani. She feels that the military environment is a good one. Beverly agrees. "I met some very fine people in the army. I'd be happy to have my own children go in. Those years are a good time for a girl to have some fun and adventure."

Beverly worked as a psychiatric technician at Walter Reed and other hospitals in the United States and then for a year and a half in Okinawa. As she looks back on it, her job seems like "lots of ping pong and pinocle." Social therapy was part of her responsibility, along with admitting and releasing patients and helping administer treatment.

Although Jani and Cindy both have clerical jobs, they have seen some changes in the past few months. "The Air Force is pushing male-oriented jobs, now," notes Cindy. "If I had a degree in Civil Engineering, I'd do ok. There are more and more girls in green fatigues on the flight lines."

Despite occasional putdowns and the annoyance of reporting to the WAF Squadron as well as her own, Cindy finds the Air Force the "best of two worlds." Women receive equal pay for equal rank, pregnancy leave (in 95% of the cases), and equivalent benefits. Yet in Cindy's all-male office she is not expected to do building detail. "The buffer threw me against the wall the first day I tried!" She

tries to do more than expected and not ask for special favors. "But I do wear a skirt every day."

"The military treats both men and women the same," says Beverly. Although her husband is employed full-time, she can claim him and their children as dependents and receive support money and tuition as veteran's benefits.

One inequality, which seems to be related to work specialty, presently turns to the advantage of women. They can get out of the service more easily than men. For a married couple this makes it somewhat easier to cope with the problem of separate transfer. Cindy feels that staying in a secretarial field protects her. "Every base needs a secretary." Paul was recently assigned to Rhein Main in Germany. Cindy's papers followed within a month.

Jani and Steve had a somewhat different problem. The Air Force respects marriages, but not engagements. When separate assignments loomed, they were married somewhat sooner than they had planned.

Jani is not sure how long she will stay in the service. Beverly decided three years was enough. She came home to Portsmouth, married, and began raising a family. She wasn't interested in college when she graduated from high school, but now she is. Because of her military career, she can attend classes two nights a week, pursuing a leisurely course toward a B.S. in accounting.

Cindy's situation was quite different. When her husband joined the Air Force, she already had one child and was hoping for more. When she came to New Hampshire she planned to be a "contented housewife." "But I was not getting pregnant and the world was closing in." When Paul told her about the new acceptance of married women, she decided to try. While she was in Texas in basic training he took care of their child Bruce.

Cindy is comfortable about leaving her son with a babysitter because her own mother worked outside the home. "There were eight of us, five girls and three boys. We all did housework and laundry. We seem to have turned out ok." Temple marriages and missions have been the pattern. She realizes that her own childhood in a strong LDS neighborhood in Salt Lake City will be different from Bruce's upbringing. But at four, he seems quite happy about it all. Paul and Cindy's mothers both emigrated from Europe as young women. The Douglasses are looking forward to meeting their relatives during their overseas assignment.

Laurel Ulrich
Durham, New Hampshire

Book Reviews

Home on the Range (and other realities)

Fifteen-year-old Mormon girl runs off with Gentile soldier only to be abandoned in a frontier mining town when he turns to demon drink. Finding her way to an outpost settlement of apostate Saints, she drops tears into the scrubwater and writes plaintive letters home to her father in England. Sounds like the plot for a dime novel. Or a Brigham Young sermon on the evils of fraternizing with the boys in blue. Not so. It's the beginning of the true life adventures of Emma Thompson Just, pioneer on the Blackfoot River in Southeastern Idaho in the 1870's-1880's.

Agnes Just Reid's *Letters From Long Ago* (University of Utah, 1973, \$9.50) was first published fifty years ago. Long out of print, it is available again as number two in the series, "Utah, the Mormons and the West." There are an introduction and notes by Brigham Madsen. The letters themselves are fiction, though they reconstruct the lost correspondence between Mrs. Just and her father. "My mother lived the letters," Mrs. Reid wrote in the introduction to a 1936 edition, "and I wrote them as the most plausible way of combining events of such varying character. . . Each letter was censored by my mother as it came from the typewriter."

As a censor, Mrs. Just was remarkably open. As a writer and an interviewer, her daughter was equally skillful. The book records not just Memorable Events and homely anecdotes, the sort of thing elderly women like to leave for posterity, but the self-doubts, the fantasies, the emotional somersaults that seldom find their way into family history. Emma's voice is so clear in the letters, it is hard to believe they are not authentic. Mrs. Reid, who at 88 still writes a daily column for the *Blackfoot News*, recently told a reporter: "My mother was a good talker, and she had told those stories so many times I just copied them from her mind."

The story has the traditional themes of pioneering. There are the standard number of unattended childbirths, the expected evolution from dugout to brick, the usual worried pleasure at the coming of the railroad. But there are some interesting variants. For one thing, the Thompson and Just families were once followers of a dissident prophet named Joseph Morris who established his own kingdom on the south bank of the Weber River. A flashback refers to the "Morrisite War" which sent them fleeing to Southern Idaho.

For the period the letters cover--from December 1870 to May 1891--Emma and her second husband, Nels Just, were solitary pioneers, adherents of no religious movement. For readers of Mormon diaries, the contrasts are instructive. Loneliness, not polygamy, was Emma's bane. When her fourth son was born, she willingly offered one of her three rooms

to a quarrelsome Missouri family and was glad when they stayed the winter. She had her triumphs--as when an artist with the Yellowstone Park surveying party admired her butter. From that day on her cedar paddle sang to her with every stroke. In the letters she alternately counted her blessings, contemplated suicide, and begged her father to join her.

There is a telling reference in the book to *Peterson's Magazine*, a Philadelphia periodical which specialized in women's fashion engravings and sentimental fiction. Its presence in the Just cabin proves that romantic ideals, if not romance, could flourish among the sagebrush. While Emma lived her own soap opera, manufacturing stacks of hard cakes from tallow left from slaughtering a herd of cattle, she dreamed of the long lost grand passion of her life. After twenty years of homesteading with steady Nels, she could still think of herself as the "wife of a soldier" when a drunken Captain gave her a gold breastpin shaped like a sword.

I recently had an opportunity to look at a volume of *Peterson's Magazine*. There is a story in the March 1871 issue by Frances Hodgson, whose stories Emma Just especially liked. This one may have been of special interest. It tells of a lovely English girl named Bessie Arbuthnot who is betrayed by a dashing but unprincipled officer. At last her good sense prevails. "I am not romantic, now," she tells her aunt. "I am going to marry the only man I honestly respect": stalwart Noel Craig-miles. But in romantic fiction even level-headed second choice heroes have deep set eyes and sensitive brows and pledge undying love in well-appointed country houses. Nels Just unfortunately preferred a good crop of hay to strawberries and once advised a young man, within his wife's hearing, that you had to lie to a woman to get her. For Emma Just, True Love remained--painfully--between the pages of books.

Romantic love was equally important to the two women George Ellsworth writes about in the third volume in the same series. *Dear Ellen: Two Mormon Women and Their Letters* (University of Utah, 1974, \$12.50) is based on a correspondence from the 1850's between two Mormons named Ellen. Ellen Spencer Clawson was the daughter of Orson Spencer, the sister of Aurelia Spencer Rogers, and the wife of Hiram B. Clawson, prominent Churchman and superintendent of Brigham Young's personal affairs. Her life as a plural wife in a prosperous Salt Lake City household was in sharp contrast to that of her friend Ellen Pratt McGary, whose life was as unsettled as that of her parents, Addison and Louisa Pratt, early missionaries to the South Seas.

The letters consume only a third of the book. An introductory essay by Prof. Ellsworth provides the

background for the correspondence and hints at some important differences between the two women. From the early days at Winter Quarters when her father was sent to England and she was left in charge of his motherless family, Ellen Spencer had been watched over by Brigham Young. Her life was lived at the center of the Church, and if she suffered the pangs of plurality, she knew who she was and what was expected of her. The Pratts, on the other hand, had condemned Polynesian polygamy. Their long stay in southern California may have been motivated by their distress at the public pronouncement of plural marriage on their return to the States. Mrs. Pratt's "five years of widowhood" during her husband's first mission foreshadowed a series of more troubled separations later in life and may have affected Ellen's own on-again off-again approach to marriage.

As the correspondence opened Ellen Spencer was in Salt Lake City; Ellen Pratt in San Bernadino. Matrimony was very much on the minds of both. There was gentle teasing--and not so gentle gossip--and, for all the light-hearted chatter and exchange of sentimental verses, perceptible anxiety at the direction the future might take. The letters are tantalizingly brief, a perfect setup for the concluding essay, which is titled, "The Romance and the Realities."

The phrase is a significant one. The two Ellens contended with their own ideals as strenuously as Emma Just on the Idaho prairie or housewives in any contemporary Mormon ward. Yet, Prof. Ellsworth backs away from his subject, giving us a succession of unassimilated facts, a compendium of his study notes, rather than the interpretive essay his fascinating material demands. The Pratt and Clawson papers are rich, and he is to be commended for searching them out and making some of their contents more widely available. With such thorough research, such abundant sources, such a compelling theme, he might have done better. Prof. Ellsworth should remember what a lady in Blackfoot discovered fifty years ago. History is more than data, it is art.

Still, the authors and editors of "Utah, the Mormons, and the West" deserve more applause than criticism. The first three volumes in their series are all important contributions to the history of women. The first book, Annie Clark Tanner's *A Mormon Mother*, is a superb memoir of plural marriage around the time of the manifesto. It has been available for several years in various editions and is already well-known to students of women's history in Utah. (See Charlotte Johnston's review in the Summer 1971 *Dialogue*.) All three books have been underwritten by the Tanner Trust Fund and can be seen as Obert C. Tanner's extended tribute to his mother. I say, write on.

Laurel T. Ulrich
Durham, New Hampshire

A Singular Life

by Carol Clark
(Salt Lake City: Deseret Book Co., 1974. \$3.50)

The outstanding element of this book by Carol Clark is its positiveness. There are appropriate ways for the single sister in the Church to approach her status in life, ways which lead to fulfilling and purposeful lives; and there are less appropriate ways, ways which nurture bitterness and stagnation. Carol has certainly chosen the former and expresses little pity for the single woman who "wallows in despair."

Scriptural references crowd nearly every page and offer answers to almost every complaint a single girl might have. Carol is not just philosophizing--she is understanding the gospel and the fullness of God's love for his children, and she is offering the gospel's answers to questions of loneliness, self-confidence, and purpose in life. Indeed, the ultimate resolution of the sister who feels herself giving in to the temptation of despair should be a strengthening of her faith, so that she might more fully understand her personal worth throughout the eternities in the eyes of her Heavenly Father. A strong faith will increase her self-confidence and give her that vital quality of hope.

The second outstanding element is its practicality. Carol offers tangible solutions to a few of the problems which beset the largest majority of single sisters. However, as Carol states in her preface: "No congregation of thoughts about single women can be all things to all people." As a result many topics that relate directly to singles are not discussed.

The chapters of the book could stand alone as inspiring talks or lessons, as each one deals with a separate challenge to the single sister. However, they are unified by the wealth of scriptural references and the overriding idea that every child of God not only is important but has an obligation to fulfill, a promise made before we came here, that we would stand up to every test of life and by so doing, improve and enhance our characters and grow more like our Heavenly Father. Each chapter eventually focuses on that point. Where do I go from here? Managing money, personal appearance and preparation, the social scene, adding meaning to life, and resolutions--

these are the topics discussed, and within each one Carol quotes a variety of sisters who have come up with workable solutions, happy solutions, to these potential problems.

You may have your own set of problems in accepting singleness as your status for a little or a long while, or you may not have any difficulty with it at all. Either way, this is an inspiring little book and a refreshing change from both extremes: those who preach that a woman can be successful only in the home and that therefore life is devoid of meaning until marriage occurs, and those who seem all too quick to consider the woman's role as confining and thus drift away from the full light of the gospel. Carol Clark has a strong testimony of the truth of the gospel and of our Heavenly Father's love for all His children, including those of His daughters who may never marry in this life. There can be so much to life without marriage, although certainly marriage should never be avoided, and joy and fulfillment can and do come to all people, not by shrinking away from the principle of eternal marriage and trying to forget its existence but by totally embracing the gospel with a vigor and enthusiasm which, if genuine, opens new doors and fills one's life with love.

Anne D. Harriman
Cambridge, Massachusetts



A DAUGHTER OF ZION

by Rodello Hunter
(New York: Alfred A. Knopf, 1972)

Daughter of Zion, published in 1972, is a good indication of where we are in our quest for a literary City of Enoch.

Daughter is chiefly delight, from the rueful little notes:

There's no garden path to hell in Mormon communities. If you go down, it'll be a grinding struggle all the way.

to the exquisitely comic-pathetic encounters with Papa, Les Galleon, Cousin Cornelius and "the Mormon Triumvirate." The essay on pornography versus Biblical realism is lovely, and I have yet to see a sweeter, more straightforward orientation than her chapter on the Temple. There is to the book an underlying earnestness as deadly as eternity, but that strain is probably perceptible only to initiates. Others will respond to the poignant moments, as when a daughter realizes what she has lost in Papa, but such moments are understated and the tone remains one of amused if reluctant deference to life.

This is the record of Rodello Hunter's brief but brilliant activity in the ward auxiliaries where, she says,

Everyone can be a big frog in a little puddle, and there are millions of puddles. . . . Whenever they run out of puddles they divide the wards and stakes and start all over again with a new supply of puddles to fit every size of frog. I splashed around in quite a few of them.

Hers is the Mormon Experience: the "LDS passion for meetings to plan meetings to plan meetings;" the roadshow, "a specific type of torture designed to teach modern Mormons what the trek across the plains taught the pioneers;" the "cannery sneakers" who leave the welfare project to a few all-night long-sufferers. Her efforts with the Mia Maids are inspiring--they should be in a handbook for all Church teachers.

If the tale were confined to her good works, *Daughter* would be a Mormon bestseller. But she cannot resist detours--scores of them--into every Church doctrine and policy; she cannot stop asking questions. Where another might be satisfied that

Poetry

The Blessing of the Beds

Make the bed,
And make the bed,
The sheets are smooth
And the blankets spread.

Back and forth
Round the bed we go,
I and the child
I do not know.

If it should be
A son I bear,
May he be wise
And kind and fair.

Or if a girl-child
It should be,
May the blessings on
Her bed be three.

The first bed
Is the marriage-bed.
May Joy and Tenderness
Stand at its head.

And when in child-bed
She shall lie
May Victory
Herself draw nigh.

And when at last
Comes the third bed,
May Peace bend down
Above the dead.

Ah, Love! ennoble
With thy breath
Bride-bed, birth-bed,
And bed of death!

Make the bed,
And make the bed,
The sheets are smooth
And the blankets spread.

Elizabeth Coatsworth
Harpers Magazine
October, 1930



After Surgery

No more brown eyed people will come to this house.

I have been hollowed and scoured and made
as polished as the inside of a drum,
and I echo with the silence of
unborn voices.

Come to me, all my children who will never be,
and I will tell you about the shortness of the summer
and how the pruned stubs throb.

We will be sad together for a while.
I have saved a lot of sighs to wrap you in,
and I will lay you down with songs of
how I might have loved you.

And then--goodbye.
Sleep softly. Murmur sometimes and I will
come to hush you in my dreams,
while all my days press forward, turning,
searching for another

season.

Orma Whitaker
North Hollywood, Calif.

married away by the spirit," Rodello
mean. . .?" she asks. "I mean that
parts and passions," says Brother
"Hmmm," says Rodello, "There have been
ns recorded in medical history. In
the woman has been bisexual--snails
that way--but in all those cases, the
male. A male child has to be the pro-
chromosomes." Then she wishes she'd
further, because later that conversa-
ise "to some wayward thoughts."
horrible habit of thinking may put off
s. Mormons bred to having answers may
e simply enjoying the book without the
ver it. Certainly Miss Hunter's small-
background is no longer typical; a new
Germany might be very glad for a visit
shopric, and a member in North Carolina
bly welcome a few more thorns along the
to hell. But the doh-si-doh of reason
that pervades the story is such an ap-
gestion of the dilemma we all face that
wasn't much bothered by the need to
dear. Although I do wish she'd been less
with her charity. . .if The Authorities
tingly substantial and male in their
seats, they are also real men with
their own who need a kind word now and

not much depth to the work, probably
the genre: somewhere between fiction
We get whiffs of essence everywhere
ng for one deep breath--but wouldn't
dd have missed the whiffs. I am not
ffer more depth. Anybody who can wring
of Relief Society work meetings ought
just as they are.
was intended for Gentile readers, and
filing specimen of Mormon culture with-
on preachiness. If anybody gets
the Chosen do, proving that a real
ZZion has to convert somebody. Perhaps
I suspect the book is really for Mor-
--an "Apologia Pro Vita Sua." Reading
light, I am disappointed that Ms. Hunter
ff an inactive Mormon. The term is in-
for an author of such actively compas-
sioning. Beyond a few essentials, there
s to love the kingdom than can be shown
statistical report. Who knows--we may
n it was jack-Hebrews who gave us the
and Ruth. Daughter of Zion is a step
of profound humanity.

Rebecca Cornwall
Salt Lake City, Utah

Equal Rights

ing Through Georgia."

mothers of mankind, the daughters, sis-
wives;
ill we ever give our time, our strength,
ees,
hold the honest hand that ever nobly

the flag of equal rights in Utah.

h! hurrah!
h! hurrah! we'll light the way with
ng,
mothers, sisters, join the strain and
ell it sweet and strong,
ave the flag of equal rights in Utah!

to wash and bake and brew in the best
ckest way,
weep and dust and stew and not consume
s;
me to study, too, and teach our boys

the flag of equal rights in Utah.

ow world is old enough that womankind
stand
nedon's noble lords and help to rule the
moons, improve the schools and lend a
hand
the flag of equal rights in Utah.

must no longer sail the ship of state
help them out with that while they with
own,
is a woman, too; we call her from
stone,
the flag of equal rights o'er Utah

Belle D. Edwards
From Utah Woman Suffrage Song Book
(Salt Lake City: 1880's?), p 22.

ous to each carping tongue,
hand a needle better fits,
all scorn I should thus wrong
pite they cast on Female wits:
prove well, it won't advance,
it's stol'n or else it was by chance."

Ann Bradstreet, from the prologue of
The Tenth Muse, Lately Sprung Up in
America (London, 1650)

Millie's Mother's Red Dress

It hung there in the closet
While she was dying, Mother's red dress,
Like a gash in the row
Of dark, old clothes
She had worn away her life in.

They had called me home,
And I was trying to get her heart to go
Like it used to, but it wouldn't.

When I saw the dress I said,
"Why, Mother--how beautiful.
I've never seen it on you."

"I've never worn it," she slowly said.
"Sit down, Millie--I'd like to undo
A lesson or two before I go, if I can."

I sat by her bed,
And she sighed a bigger breath
Than I thought she could hold.
"Now that I'm pretty well old
And getting near to gone,
I can see some things.
Oh, I taught you good--but I taught you wrong."

"What do you mean, Mother?"

"Well--I always thought
That a good woman never takes her turn,
That she's just for doing for somebody else.
Do here, do there, always keep
Everybody else's wants tended and make sure
Yours are at the bottom of the heap.
Maybe someday you'll get to them,
But of course you never do.
My life was like that--doing for your dad,
Doing for the boys, for your sisters, for you."

"You did--everything a mother could."

"Oh, Millie, Millie, I was no good--
For you--for him. Don't you see?
I did the worst of wrongs.
I asked of you nothing--for me!

Your father in the other room,
All worried up and staring at the walls--
When the doctor told him he took
It bad--came to my bed and all but shook
The life right out of me. 'You can't die,
Do you hear? What'll become of me?
What'll become of me?'
It'll be hard, all right, when I go.
He can't even find the frying pan, you know.
And you children.
I was a free ride for everybody, everywhere.
I was the first one up and the last one down

Seven days out of the week.
I always took the toast that got burned,
And the very smallest piece of pie.
I look at how your brothers treat their wives now,
And it makes me sick, 'cause it was I
That taught it to them. And they learned.
They learned that a woman doesn't
Even exist except to give.
Why, every single penny that I could save
Went for your clothes, or your books.
Can't even remember once when I took
Myself downtown to buy something beautiful--
For me.

Except last year when I got that red dress.
I found I had twenty dollars that nothing
Particularly needed. I was on my way
To pay it extra on the washer.
But somehow--I came home with this big box.
Your father really gave it to me then.
'Where you going to wear a thing like that to--
Some opera or something?'
And he was right, I guess.
I've never, except in the store,
Put on that dress.

Oh, Millie--I always thought if you take
Nothing for yourself in this world,
You'd have it all in the next somehow.
I don't believe that anymore.
I think the Lord wants us to have something--
Here--and now.

And I'm telling you, Millie, if some miracle
Should get me off this bed, you can look
For a different mother, 'cause I'm going to be one.
Oh, I passed up my turn so long
I would hardly know how to take it.
But I'm going to learn, Millie.
I'm going to learn."

It hung there in the closet
While she was dying, Mother's red dress,
Like a gash in the row
Of dark, old clothes
She had worn away her life in.

Her last words to me were these:
"Do me the honor, my dear,
Of not following in my footsteps.
Promise me that."

I promised.
She caught her breath,
Then, without question,
Took her turn--in death.

Carol Lynn Pearson
Provo, Utah

WOMAN'S EXPONENT Revisited

The first editor of *The Woman's Exponent* was a twenty three year old girl named Louise Lula Greene. While we are all more familiar with the talents and achievements of Eliza R. Snow, our fondness for Louise is particularly strong because she left such a stimulating legacy. Her previous newspaper experience was limited to writing articles for her ward's *Sunday School Gazette* and contributing poetry to the *Salt Lake Herald*. Edward L. Sloan, the Herald's editor, among others, encouraged her desire for a young women's magazine by suggesting its name and by providing technical assistance. Early issues of W.E. were printed in the Herald's office.

Louise who was single, wrote to her aunt, Eliza R. Snow seeking advice about accepting the responsibility of editing a women's magazine. In reply Sister Snow counselled:

To be sure, while unmarried, one cannot be fulfilling the requisition of maternity, but let me ask "Is it not as important that those already born should be cultivated and prepared for use in the Kingdom of God as that others should be born?"

The eight-page newspaper was first published June 1, 1872 and semi-monthly thereafter. Mormon women furnished fiction, poetry, articles and correspondence. Louise L. Greene's keen editing with its distinctly feminist slant brought news of the world and the nation to the women of Mormondom. Her editorials ranged from theology and philosophy to politics and domestic matters. Her devotion to the gospel and high moral standards is consistently in evidence.

Reform, to be of any permanent value must be based on personal virtue, not force; and the millenium will not be far off when each individual shall set about reforming himself, rather than society, and conforming his life to the great law of loving God and his fellow-men. W.E. Jan 31, 1873

For five years she tirelessly "cultivated and prepared for use" the women of Zion. Between the June 15th and July 1st 1873 issues she became L. Greene Richards, marrying Levi W. Richards on the afternoon of June 16. In all she edited 123 issues of the *Exponent*. On August 18, 1877 in a farewell message entitled "Valedictory" she explains her retirement simply:



Louise L. Greene Richards

I have decided that during the years of my life which may be properly devoted to the rearing of a family, I will give my special attention to that most important branch of 'Home Industry.' Not that my interest in the public weal is diminishing or that I think the best season of a woman's life should be completely absorbed in her domestic duties. But every reflecting mother, and every true philanthropist, can see the happy medium between being selfishly home-bound, and foolishly public spirited."

On the same page we learn that on June 24 Louise had lost a second infant daughter.

Sister Richards continued to be an active contributor to W.E. Of her seven children, four sons grew to productive maturity. She was active in Church affairs until her death in 1944 at age ninety five.

Susan Kohler

Editorial Snatches

The majority of men hold such ideas (the rights of women) in derision. Woman, they say, is too in her dependency, dearer, lovelier, more comparable than when she steps out of her sphere and to become equal in education, and self-reliance man...On the contrary, we argue that such mother as has disciplined themselves to rely more fully upon their own judgment, who have been educated to a high standard in all that the science of education can teach, in all departments of knowledge which pertain to the development of mental or physical faculties, will exercise such pre-natal and after influences over their offspring as will imbue them with noble intuition and higher aspirations than the mother whose most engrossing object is the diligent care of her husband's house and fear of losing any portion of his affection. Many women this fear is the bane of their lives to obtain, and retain the husband's love, is more to them than the salvation of their own souls, or the present or future welfare of their offspring.

W. E. July 1, 1877

So surely as marriage is an institution grounded in human nature, no woman worthily and happily married is less fitted to aid the general progress of the world than she who stands alone with none to hinder; yes, with none to hinder, but with none to help her either, in the exercise of her best gifts. It is time that we utterly repudiate the pernicious dogma that marriage and a practical life-work are incompatible.

W. E. August 15, 1877

Cottage Industry

CAROLYN PETERS:

Wall Hangings



This column will feature women who have successfully established "cottage industries" or "at home" occupations. In addition to their biographies, samples of their workmanship will be offered for sale. If you or a friend wish to be featured, send a biography and a sample of your work to Cottage Industry, Exponent II.

It is appropriate that this first column should feature Carolyn Peters who designed our Tree of Knowledge seal. Carolyn holds an AB degree earned while producing four children. The diaper-routine imposed by four babies born one-after-the-other interfered with her study of art history and she was forced to put it aside.

Finding the orderliness of handwork restorative after caring for energetic children, she experimented in several media, forsaking in turn oil painting, enamelling and pottery because of the alleged danger of lead poisoning to the children if they chewed on "Mommy's hobbies."

The only objection to stitchery was self-inflicted punctures, so she began her present phase of stitched wall hangings, banners or "tapestries" between children numbers three and four. She had her first one-person show when the youngest child was two years old.

What began as therapy against imminent insanity has developed into a part-time occupation which allows the artist to remain in the home and set her own hours, thereby providing extra income for the family as well as a mother-on-the-premises.

The wall hangings are appliqued layers of fabric sewn to a cloth background by sewing machine and hand stitchery. They range in size from 12" by 18" to 48" by 72". A recent work which had popular appeal featured Henry VIII and his six wives. A wall hanging featuring Brigham Young and his wives is contemplated.

Carolyn's work has been exhibited in private and public galleries and institutions in Massachusetts, Connecticut, and New Hampshire. Commissioned pieces are owned by Harvard and Tufts Universities as well as private collectors in the United States, Europe, Africa, Israel and Latin America. Her next one-person show is scheduled for November, 1974 at Boston's City Hall.



Carolyn's Tree of Knowledge has been adapted to a colorful 12" by 12" needlepoint pillow or pillow kit which can be ordered from this column. The kit includes instructions, painted canvas and yarn. Costs \$12.50 plus \$1.50 postage. Make checks payable to Heather Cannon.

Heather Cannon

In retelling her life story to an oral history collector, Leah D. Widstoe, leader, writer, and exemplar of the day Saint, complained jokingly that she had always been known as somebody else's relative.

"When I was little," she explained, "they called me out as 'Brigham Young's granddaughter.' As my mother became known in the Church, I was 'Young Gates' daughter.' My sister came home from Europe after a successful season as an opera singer after which I was 'Emma Lucy Gates' sister. I married, and became 'John A. Widstoe's wife.' When he died, I guess I'm just nobody," concluded the woman whose name is widely recognized throughout the Church.

I mentioned her comment to an acquaintance, D. Widstoe, he puzzled. "Isn't that G. Homer Durham's mother-in-law?"

submitted by Maureen Ursenbach Beech

Leah D. Widstoe? Isn't that Carolyn Peters' grandmother?

Ed.

The Frugal Housewife



VP: IN MIRACLE FOOD

Who has heard of TVP. It raises blood hopes, fears, and sometimes kids, all in a i-colored breath. But TVP--? What is new kind of T.V. dinner with peanuts or g? Well, that's another book, but this about TVP--textured vegetable protein. new more heads are nodding knowledgeably, men more than a few as TVP sales levels world-wide distribution continues. dured vegetable protein is a meat-like pro- a from soybeans. It can be used alone or er meats as an extender. In addition to eryone-can-think-of-that ways to use this acle food, new roads are always appearing ap. It is a fun, miracle food! out a path to candyland for example? e's a new way to push a little inexpensive into the diet. When I saw the uncolored, irregular-shaped TVP, it reminded me of a ce cereal my children love mixed with ndows, butter or margarine, etc. to make a eat. IDEAL! Could I add TVP to this disguised or at least unnoticed--and add grams of protein to my children's diet y, easy way? How about that for a start s Fun Miracle Food? And would it taste t by adding more protein in the form of utter?

- 1 1/4 C Butter or margarine
- 10-12 oz Marshmallows (about 40 or 4 C miniature marshmallows)
- 1 1/2 C Peanut Butter
- 5-6 C Crisp rice cereal
- 1 C TVP (uncolored, unflavored)

Melt butter and then marshmallows over low until melted any syrupy. Remove from heat. Peanut butter, cereal, and last add TVP. You add wheat germ, or nuts--sliced peanuts. May use rice or wheat puffs. Press warm evenly and firmly into buttered 13"x9" Cut into squares when cool. Basic recipe--have fun. IDEAL! No peanut s, use a package of strawberry jello.

Use lunch box goodie or after-school snack

- 1/4 C Margarine
- 1/4 C Peanut Butter
- 6 T Honey (approx.)
- 1/4 C Cocoa or carob powder
- 2 T (or more) Coarsely chopped unsalted peanuts
- 1/4 C Granola, or mixture of oats, sesame seeds, etc.
- 1/4 C Wheat or rice flakes or wheat flour
- 1/4 C Toasted wheat germ
- 2 T Instant nonfat dry milk
- 1/4 C Dried currants or raisins
- 1 t Vanilla extract
- 1/2 C TVP (unflavored)

Mix all well. Roll heaping teaspoonfuls bedded coconut. Store in refrigerator. 3 dozen unless you eat 1 dozen before children come home.

He has said we are like tacks--we can go no than our heads will let us. Think TVP. dition and fun to your diet with the crea- of this new protein.

From a forthcoming book by Ruth V. Tingey Lincoln, Massachusetts

Pitting Cabbages

"When the world wearies and society ceases to satisfy, there's always the garden." It's true. Gardening is therapeutic and rewarding, and some of the greatest rewards have come from my vegetable garden. Our vegetables are abundant and delicious. This year the sheep have not as yet invaded my vegetable garden. When they do, they inevitably devour the cabbages first. And I love my cabbages. I plant enough for our family and friends, and enough to last us through the winter --if the sheep don't get them.

We raise Danish Ball Head Cabbage. This is a late variety which stores better than any other variety we have tried. It keeps very well all winter; we can have delicious cabbages in April or even May.

To store the cabbages during the winter, we prepare a trench for them. Granted, a trench is a trench and a pit is a pit, but for some reason the process has always been known as "pitting cabbages." If stored properly, the frost doesn't hurt the cabbages but actually makes them sweeter. Storing cabbages in a cool dry basement isn't satisfactory: they soon wither and spoil easily. Pitted cabbages remain crisp and sweet.

So we dig a trench about eight to ten inches deep, long enough to hold all the choicest cabbages, and wide enough so that all the leaves of the cabbage plant will spread out without being crowded. Nothing fancy. No straw or sand. Just a trench. We choose solid firm heads that haven't split even to a fine crack and pull the whole plant up roots and all. (The cabbages should be pulled up before the last hard freeze; in Cache Valley, Utah, that's the last of October or the first of November, although many times we have pitted cabbages around the 11th of November.) Then we place the whole plant--all outer leaves still intact--upside down in the trench, with its entire root sticking up in the air. We place the cabbages quite close together and cover them all with dirt. There should be visible about four inches of root sticking up in the air and about a six inch mound over the cabbages. That's it.

As we need them, we retrieve the cabbages from the ground before the ground freezes hard or after the ground partially thaws. I pull on the cabbage root and with the help of a spade, up it comes. The resulting hole I fill with loose dirt to protect the other cabbages in the trench. Sometimes, before the ground freezes, we pull two or three cabbages from the trench, wrap them in brown paper, and place them in a barrel with our carrots and potatoes. For me they are a little more accessible.

Winter storage for our carrots and potatoes consists of a fifty gallon bottomless barrel sunk in the ground. It must be in a shady spot, away from the sun. Here also, the vegetables keep until April or May. We place a burlap sack filled with vermiculite on top of the vegetables so they won't freeze. Then on top of the barrel goes a piece of plywood that is even with the ground.

Still, for cabbages, pitting seems the best method of storing. And on dreary winter days what could be more welcome than crisp sweet cabbage from your own garden.

Lucille Campbell
Providence, Utah

The Joy of Doing

I'm sorry for you, I confess,
Who never made a lovely dress;
Who never had the chance to spread
Your table with your own fresh bread.

Who never saw your kitchen shine,
Nor pinned white clothes upon the line;
Who never made the dishes gleam,
Nor froze a batch of rich ice cream.

How dull to have another do
Every single task for you;
To only get to eat the cake
Another had the joy to make.

Caroline Eyring Miner

sauce à la mass.

over in westford
i bought some apples
rosy red
and juicy sweet
down on cape cod
where bogs are mushy
there are cranberries
right at your feet

took them home
and got to thinking
how to mix
a tasty treat
thought i'd try
a new temptation
cran-apple sauce
sounds hard to beat

now just sit down
and prop your feet up
take a bowl
that fits your lap
start to peel
those juicy apples
nibble the ribbons
that curl in a heap

four or five's
enough to start with
chop them up
in pieces neat
take a handful
of those berries
put in a pan
turn on the heat

quickly add
a bit of water
half a cup
right at the start
then stir in
a little sugar
a stingy cup
if they are tart

squeeze in
a juicy lemon
a nob of butter
won't be a waste
a dash of mace
is quite important
to give the sauce
a special taste

as it heats
now stir and smash it
mash the berries
some will hide
cook it slowly
gently stirring
cranberries popping
down inside

when it's thick
and soft and rosy
take it off
and cool it down
have a taste
just to be certain
all the flavors
spread around

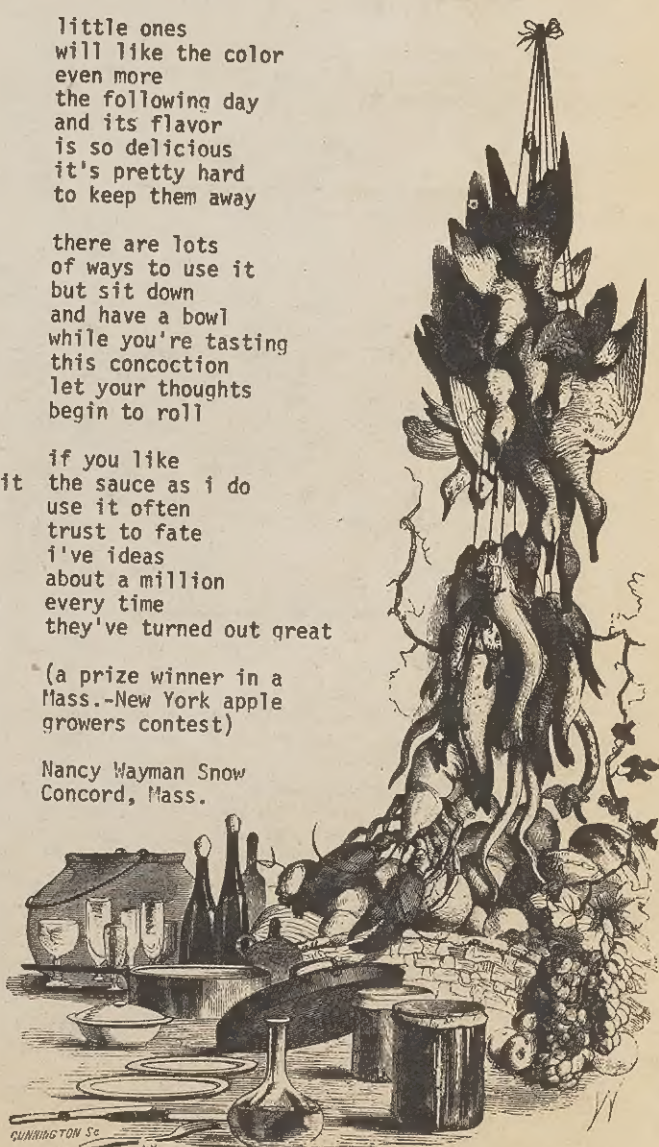
little ones
will like the color
even more
the following day
and its flavor
is so delicious
it's pretty hard
to keep them away

there are lots
of ways to use it
but sit down
and have a bowl
while you're tasting
this concoction
let your thoughts
begin to roll

if you like
the sauce as i do
use it often
trust to fate
i've ideas
about a million
every time
they've turned out great

(a prize winner in a
Mass.-New York apple
growers contest)

Nancy Wayman Snow
Concord, Mass.



Letters



Dear Sisters,

When my sister-in-law handed me my copy of Exponent II my first reaction was negative. I hoped I'd like some of the articles but feared they'd be few.

I had been reading much of Gloria Steinem, Emma Willard, Women on Word's and Images, etc. preparing background for a talk I gave in Los Angeles recently before the California State Board of Education.

I was frankly very sick of Women's Lib, Feminists and Task Forces despite the worthwhile accomplishments of the Movement.

What joy I experienced when I read Exponent II from beginning to end; joy, gratitude, inspiration, and a little envy.

I promptly sent my copy to a kindred spirit in Shaker Heights, Ohio.

There is one question I always have when articles mention women with many children who accomplish much outside the home. How have the children matured? Are they fulfilled, happy, active in the Church adults? I wrote the editors of the New Era asking this question about Susa Young Gates, but received no answer. I don't mean to imply it isn't possible. I know personally that it is. I only mention it as a point to consider.

Blessings on each of you,

Jan Hilton
Walnut Creek, California

Dear Sisters:

When I read the letter to the Editor in Dialogue about Exponent II, my first feeling was one of excitement. A newspaper for Mormon feminists? Far out! Maybe there is a place in the Church for women like me.

Susan J. Maas
Portland, Oregon

Dear Exponent II,

Please expose me to Exponent II for a year. I cannot avoid asking, by the way, whether the lack of male contributions in your first issue is accidental or intentional, and if you intend to integrate. Regardless of your plans in that area I am sending the following poem, something I scratched out some time back with more feeling than skill, that may make a good target for your editorial d'art board.

"If you want it, I guess you deserve it"

today women,
liberated,
caucus and clamour
for straight--
grey-flannel-suit--jacket jobs
my generation
broke its neck to take off.

If my bit of doggerel doesn't appeal to you just wastebasket it, as my mail ego bruises easily. I'm looking forward to your next issue.

Gordon C. Thomasson
Ithaca, New York

Dear Editor:

The discovery of this newspaper gives me a fantastic feeling! I find it stimulating and enriching. I expect to introduce many sisters to its contents and hope to be able to contribute by way of articles and views in the future.

I feel it will truly provide an opportunity for the exchange of news and life views.

A vote of appreciation to all of you who have worked to make its printing a reality! Also--a pledge of support to further its cause!!

Phyllis B. Welch
Tempe, Arizona

Dear Editor:

As a second year law student, wife and mother, I enjoy learning about sisters who have not submered their identities in the cultural roles that so many Mormons regard as ideal. In return I hope I will be able to make a contribution to them.

The California legislature has been seeking to rectify some of the many injustices suffered by women in our society. Recently passed laws have deposed the husband as head of the household and the sole controller of community property. Those positions are now held co-equally by husband and wife. A law has been passed prohibiting discrimination against women in the granting of credit. A bill altering the rape laws is presently being considered. Women of the Church have a fantastic opportunity to step forward and take positions of leadership in our society, positions they have been training for all of their lives.

Susan W. Howard
Northridge, California

Dear Sisters:

I'm an ambivalent sociologist, with a PhD and no publications, but temporarily teaching at the University of Texas at Austin where my husband is in graduate school. I feel "not of" the academic marketplace--but not quite of the Mormon maternal role I entered 13 1/2 mos. ago. Gradually I'm developing some opinions on the contradictions and dilemmas presented by these two worlds, and perhaps some day I'll find a personal solution. I certainly welcome communication with Mormon Sisters who are grappling with feminist issues (whether I'm a feminist depends on whose definition is being used). If I had the time and energy to invest in sociological research meaningful to me, it would indeed involve modern American families with children (perhaps just Mormon ones) where some of these issues are being grappled with.

Those of us who are grappling with some of the same problems and even live in the same ward don't realize it--simply because we are too busy and too silent.

Ann Graham
Austin, Texas

Dear Claudia and Staff,

Cheers and kudos for what you have done--a real live, exciting newspaper for which I am very grateful! I have told everyone about it, and give out your address to send in subscriptions, as if my life depended on it.

Your article titles were so stimulating to me, I must express myself on some of their subjects. Do you accept poetry? Must I write only letters to the Editor? Would you be interested in occasional pieces written about delightful projects others could emulate connected with genealogy and family history compiling?

May all Mormon Sisters be assisted in keeping their wits, and improve them usefully and honorably wherever God has set them (Acts 15:26) by subscribing to Exponent II!

Carmel de Jong Anderson
Provo, Utah

Dear Editors:

I'm writing to thank you for an issue of your newspaper which my daughter, Juanita Brooks, sent me from Salt Lake. I am here in Idaho visiting two of my sons who live here. I thought I would give you a little of my history as you are asking for some articles for the "Exponent".

I was born in Santa Clara, Utah November 5, 1877 and am now in my 97th year. I have good health, can eat anything anyone else can, and sleep like a baby. My main trouble is my knees, as I can not walk far without my cane. I've outgrown my glasses, and Dr. says he can make me no better ones, so I get along without any, and am so thankful I can still keep up my correspondence with my family and friends. Which I love to do.

I am the mother of eleven children. Juanita is my second daughter--and I've never had a Dr. in my home. The good faithful midwives have delivered all my children--seven girls and four boys.

We had four little girls when my husband was called on a mission and our first son was born in three months after he left. The little girls were so pleased to have a baby brother that I was happy for them. My daughter Juanita was only six years old, when she came to the bed one day and said "Oh Mother, isn't he sweet! Lets surprise Pa with another one before he gets back!" Well I laughed until I cried, and that "you sweet little innocent thing." He really would be surprised!

Well we got along just fine. The new baby helped to fill up the vacancy of his absence. He returned home well and happy. The years passed by and we had a little new baby about every two years, and I'm so thankful for each and all of them. All are faithful members of the Church.

Three of our sons have been Bishops. Seven of them are college graduates--three have their Masters and two their PhD's. All have been married in the temple. Four have filled missions besides my husband.

We have fifty-two living grandchildren, two have died, and one hundred seventy-five great grandchildren and six great, great grand ones.

My husband died at the age of seventy-five so I have been a widow almost thirty years. I've spent a lot of my time at the temple, so I have done 6,200 endowments and hope I can do a few more. I am so thankful for my many blessings. I hope and pray that we may all live worthy to enter into the Celestial Kingdom in the Eternal world.

Mary H. Leavitt
Homedale, Idaho

P.S. I meant to say that I well remember reading the Womens Exponent years ago and am happy to see this new edition.

Dear Editors:

I whole-heartedly support your desire to S LDS women with a voice in their own community. There is so much we can learn and need to learn from each other.

May the Lord bless you with the same honesty and faith which characterized the editors of Exponent "I".

With best wishes and high hopes,

Kathleen Flake
Provo, Utah

Dear Sisters:

Having just "devoured" the first issue of Exponent II, I want to assure you that your every budget has produced a spiritual/intellectual/historical diet fit for the "queens" for it is prepared. You have lifted my thoughts from the mundane and sweetened my dreams of fulfillment.

Our TVP casseroles and whole wheat dishes taste delicious to me this week--knowing our are better fed.

After living in the East, the deep South, California before settling down in Brigham City it seems now as if the world is a newspaper in line and news broadcast. But in spite of our isolation, this is a lovely town and a choice place for rearing a family. Perhaps your publication can help me meet the challenge of keeping me and close to my sisters scattered throughout Zion.

Congratulations to each of you for your courage and for caring. May the Lord bless you in your homes and in this adventure.

Janet Burton Seegmiller
Brigham City, Utah

Dear Editors:

Cheers for Exponent II!

As an outspoken, opinion-expressing woman, often feel a bit out of place in Church group know, though, that being a feminist and being Latter-day Saint woman, wife, and mother need be mutually exclusive.

I eagerly await reading about other "uplifting women."

Mary Frederickson
Columbia, Missouri

Dear Sisters:

I was thrilled to see that at last LDS women have a publication of their own again. I think we have lost ground over the last 100 years. Sisters unite!

And thank you!

Janet W. Mitchell
Salt Lake City

Dear Editors:

I was pleased to see that eleven Mormon women, living in the Boston area, launched Exponent II. In late 1965, five Mormons met in a living room near Stanford University to discuss plans for Dialogue. One of those five was named "outstanding young woman of New Mexico". But initially she moved to Los Alamos from Stanford because her husband was offered a position there. And I'll wager that most of the "Boston eleven" reside in that eastern clime for the husbands' sakes.

Moreover I think that the Boston publishers are a bunch of foot-draggers--not up with the times. They lag behind the secular women's movements because the Church as a whole lags behind the rest of society. The image the Boston women wants to put forward is that of women who are progressive for being Mormon women. The amazing thing about the liberal Mormon women of the nineteenth century Woman's Exponent era is that they were up with their times, perhaps because these victims of polygamy were forced to be independent, living on isolated farmsteads, U.S. marshalls chased after their hiding husbands.

I think that today's progressive Mormon women are primarily incensed about the priesthood being confiscated the Relief Society's baby-sitting funds. They had to turn their treasuries over to the bishops. You'll see: a year from now Exponent II will issue a ringing manifesto for the return of these funds. But until the editors of the new publication will be combating the Mormon scene to discover and identify modern Mormon women who have amounted to something. The reason Exponent II is a quarterly newspaper is that this is a difficult task.

Kuster Rathmann
Rexburg, Idaho

Dialogue SEXIST?

Following exchange between Laurel T. Ulrich, II's Book Review Editor and a member of its Board of editors, and Robert A. Rees, Dialogue, a Journal of Mormon Thought, of great interest to our readers.)

down today with a stack of Dialogues and the counting. Perhaps you'd like to know discovered. Excluding the famous pink issue (all women's issue), only seven of the 158 articles and essays published in the past years were by women. Three out of 12 stories, 15 out of 67 poems or groups of poems written by women, a somewhat more respectable

ly 24 of 140 book reviews had female authorship of these were of the "short note" variety. Of these were on specifically "feminine" topics-- books, Rodney Turner's theology, etc. by Silver, despite a PhD from Harvard, applied the literature issue only as a reviewer of Society anthology. Equally revealing part credits. Women were listed in only the 30 issues.

more disturbing, the ratio seems to have remained remarkably constant. Nor does the distribution of personnel seem to have changed. It may even be worse. Of the 62 names on the inside of the first issue, 22 were female. In the next issue, there are 11 out of 46. How many of you would like to change this as much as we shall we begin?

Laurel T. Ulrich
Durham, New Hampshire

el:
Always been a little suspicious of statistics. Your letter makes me even more so. Statistics tell the truth and they never tell the whole story. For example, you point out that there are 11 women on the Dialogue staff now (11 out of 46) at the beginning (22 out of 62). What your letter doesn't reveal is that of those original 22, three held minor positions (editorial assistance, publication assistants, etc.). Even though the staffing pattern has changed, we can make comparison between the top staffs then and now.



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Grateful thanks to the Friends of Exponent II, our generous contributors and givers of gift subscriptions. Your support has made the paper almost financially sound.

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In the beginning, only Frances Menlove held a significant decision-making position and there were only two women. Out of 22 members of the Board of Editors. Now three of the five associate editors are women and the Editorial Board is almost one-third women. Within the next month at least one woman will be added to the Executive Committee. Thus, women are more involved in the operation of Dialogue than ever before.

Also, by eliminating the women's issue (which had only three male contributors) you distort the figures considerably. A total of 29 women were published in that issue.

What is more significant about the women's issue is that all my attempts to get you and Claudia as editors of that issue to be more outspoken for women's rights in the Church were unsuccessful. Frankly, I am still somewhat disappointed that the issue was not bolder and more far reaching in its attempts to speak to the serious problems of sexism within Mormonism. Your approach and tone may have been more practical and realistic, but personally I would have liked a little more boldness.

That is, by the way, the same objection I have to the first issue of Exponent II--it seems to be trying so hard not to offend that it comes off as pretty bland. Incidentally, I'll gladly compare Dialogue's gender statistics with those of Exponent II, which doesn't have one male on its staff and didn't have one male contributor to its first issue. (Perhaps you will argue that conscious sexism is preferable to what you might consider unconscious sexism.)

I honestly believe that the Letters to the Editor and Notes and Comments sections of Dialogue contain the most significant discussion of women's rights of any publication among the Mormons. That ought to be more important than the number of women we have published.

Were you to examine Dialogue's correspondence files you would find numerous invitations to women asking them to submit something to our pages. Also, I have made a number of personal invitations to women. So what we are talking about here, I think, is something far more serious than one journal's failure to give equal space to women. Until the past few years there have been very few women doing research and writing on the kinds of subjects Dialogue concerns itself with, including women's rights. This is due in the main, I believe, to the fact that our culture has tenaciously held to outmoded ideas of women's roles and domain, including the pervasive idea that women are not to speak out on matters of doctrine and substance but only on matters of home-making and child rearing. That more women are rejecting these concepts is a hopeful sign.

DR. S. GEORGE ELLSWORTH PRAISES EXPO II

In an address before Logan 18th Ward Special Interest Group, Dr. Ellsworth lauded Emmeline B. Wells, who edited Woman's Exponent for thirty-eight years, saying, "Do you know what that means, getting a paper out every two weeks?" He then referred to Exponent II: "A little group of sisters in Boston are publishing Exponent II. It's wonderful. It's grand. Bless their hearts."

I personally feel that the problem of women's rights in the Church is one of the most significant problems facing Mormonism today. As editor I have tried to give space to an open and intelligent discussion of this problem. As I said in my letter to you of October 28, 1971: "It seems very clear to me that women are treated as second-class citizens in the Church today and I am interested in exploring both the reasons why this is so and what can be done to change it." But your statistics do show that for whatever reasons women aren't contributing to Dialogue as we hoped they would. Therefore, I am taking the following affirmative action steps:

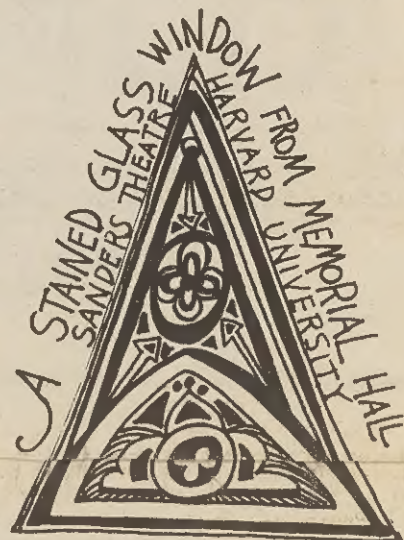
1) I am asking you to be an Associate Editor of Dialogue with the essential responsibility of securing more feminine voices;

2) I am sending a letter to the Dialogue staff asking their efforts in recruiting women contributors;

3) I will redouble my efforts to get women to write for Dialogue. If you or any of Dialogue's or Exponent II's readers know of women who have something significant to say I would be pleased to know of them.

I have no doubt but that with this concerted effort we can remedy the statistical imbalance you note in your letter. What is more significant, however, is that we may play some part in helping women to achieve the equal status the Restored Gospel of Christ promises them.

Robert A. Rees
Los Angeles, California



ARTISTS!

Submit your graphics and photographs to be considered as illustrations. Our column width, before reduction, is four and a half inches.

As of press time EXPONENT II had subscribers in thirty nine states and ten foreign countries. Where are our friends in No. Carolina, Tennessee, Kentucky, West Virginia, So. Carolina, Delaware, Louisiana, Arkansas, Oklahoma, Kansas, No. Dakota, Casablanca, and Timbuctoo?

Some graphics by Carolyn Peters in the first issue were originally published in Dialogue, Summer, 1971.

We aim to give good customer service. Please write if your name is misspelled or you have other grievances.

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